1:Sanders Z-5,1 (1952-1959) 1962 EH1 Greece EH1

275 earth-shaking political event would call forth a variety of opinions forcefully expressed.

571 A second attraction is drinking with one's friends. According to Pho-

[521] tiadis:[1]

[273] The alcoholic or non-alcoholic beverages tend to contribute to a considerable degree to the attraction of the coffeehouse, even though the men can drink all they want in their own homes. *Ouzo*, the alcoholic drink, is drunk only in the coffeehouse. When asked why they don't drink it at home and save money, they will answer that "*ouzo* is drunk only with good company."

275 It is interesting to remember what has already been pointed out: that a
576 son is customarily supposed to visit a coffeehouse in which his father is not
593 likely to be found. Although "times are changing," a breach of this custom
571 throughout much of rural Greece would still be considered disrespectful.
561 It may have some connection with the fact that a father, who is supposed to set a good example before his son, might find his storytelling or his convivial drinking dampened if a son were present. This is why, in village after village, where there are almost always three coffeehouses, one is favored by the old men, another by the middle-aged, and the third by the young people. Informants will say that the young people will go to their coffeeshop because one can listen to phonograph records, watch the girls pass by, or play noisy games that the older men might not tolerate. The real reason for differentiation may lie in the older traditions which originated in the men's desire to drink with their friends and equals. Photiadis in his study points out how the Greek peasant during his hours at work looks forward eagerly to the time of day when he can go "to the coffeehouse to meet his friends, have a few drinks, and continue this cycle again and again."

275 A third source of pleasure in the coffeehouse is the games. Playing for drinks
524 is common with the loser paying for them. Very rarely do they play for money
[273] since it is prohibited by law. Sometimes they become involved in a game quite
[525] emotionally and when the game is over they eagerly look forward to the next
[578] meeting. A good card player is well-known and therefore is always surrounded by others watching him. Quarrels sometimes go along with the game. Characteristic is the sarcasm of the winner, or perhaps the participants, which tends to raise their emotions.

In addition to various kinds of card games, backgammon is commonly played. Once in a while one sees a chess game in progress.

275 A fourth and very important attraction of the coffeehouse is the avail-
204 ability of the recent newspaper and a radio. As Photiadis says:
207 Non-farmers or part-time farmers stop to listen to the early news before they go to their work. During the day the older men sit for many hours in the coffeehouse listening to the radio. In the busy coffeehouse the early part of the eve-

[1] [Who described the Northern Greek village of Stravroupolis - ANALYST]

/29 cont./
leave school the second or third year and often with ill health. Two of the young men died from T. B. in Megali Vrisi. Both of them were in High School for two years.

Discipline. Besides the local school which plays /30/ a large part in discipline, the established morals of the village disciplines the youth. The part also of the grandparents and especially that of "Gerousia" is important. The most effective type and enforced one is through "Gerousia".

The stick at home and at school still has its blessings, since according to the philosophy of the villagers it came out of paradise. Even married men sometimes are subjected to this stick punishment by the parents without any complaint. The teacher keeps it on his desk and one corner of his office is filled with reserve sticks to use in case one breaks. When a teacher has 175 students of six grades, there is no time for explaining why and how, the stick enforces everything.

Political and Religious Training in the home. The political training is formed and reshaped in the coffee house. The convincing speakers and those that can read newspapers usually influence the rest. Coffee houses are places for recreation and the exchange of ideas, for forming political beliefs and for deciding important decisions for the community. Its function as a coffee drinking place is of minor importance.

The name does not mean very much to the average person who does not have experience of the coffee house. The number of coffee houses usually denotes the magnitude /31/ of the conflict groups and the amount of leisure time the farmers have. The coffee houses, besides being the place where one sips his coffee and plays his "tavli", are also centers for drinking from soft to strong alcoholic drinks. Quarrels, conflicts, political discussions and gambling take place in the coffee houses. With all these evils, still the coffee house is one of the best social centers, and centers where the common farmers exchange ideas and become aware of the current world political problems. It is the center